3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13

typical focus of specialization in North-Central California. The rest of California would thus represent the under lying primitive layer *plus* the influences from this and from other outlying cultural foci insofar as they have penetrated any one geographical point. This is however not the place to develope this theory. Suffice it to allude to it in order to explain why in the short time at my disposal I limited myself to certain definite points which otherwise might seem to have been given undue importance. They are details that are significant for the delimitation of the spheres of cultural spread in this particular region.

In regard to the language I could obtain only a general impression of the morphology, and a fairly sufficient semasiology, sufficient that is for purposes of comparison. Altogether, the material here presented is scanty both as regards ethnology and language. It may prove of value however, since so little has been published on this people[1].

I will point out in this paper the differences or similitaries between the culture of the Paiutes and that of the Pit Rivers, with vhom I am well acquainted. I would have liked to do the same in regard to the Klamath-Modocs. I have however but a very insecure knowledge of this people, and inasmuch as Dr. Leslie Spier is at present engaged on a thorough study of that tribe which he intends to publish in the near future there would be no excuse for inaccurate or dubious statements in this case. I am glad to be able to say however that in private conversations Dr. Spier has given me the support of his opinion.

ETHNOLOGY.

Ethno-Geography.

The people here dealt with occupy the basin lying immediately to the east of the Warner Range and known as Surprise Valley.

This range acts as a definite and well marked barrier between them and the Pit River Indians. To the north and to the south the range gra-

1. For the ethnology of these people, see Robert H. Lowie, *Notes on Shoshonean Ethnography*, Anthropological Papers of the American Museum of Natural History, New York. 1924, which contains a complete bibliography to date. On the linguistic side there is practically nothing to cite (for a study of morphological features), except four studies by A. L. Kroeber :

The Shoshonean Dialects of California, University of California Publications, Vol. 4, No. 3, 1907.

Notes on Shoshonean Dialects of Southern California, *Ibid.* Vol. 8, No. 5, 1909.

Notes on the Ute Language, American Anthropologist, Vol. 10. No. 1. 1908.

The Bannock and Shoshoni Languages, *Ibid.* Vol. 11, No. 2, 1909.

124 one informant in order to get information about
115 certain aspects of culture. When one informant
supplied the data or when several agreed, no in-
[121] dication is made in the list. An asterisk beside
the plus or minus indicates a note when disparate
information was received. The entry in the col-
umn is what I considered the most correct answer
when informants disagreed.

Definite detailed information concerning certain complexes was difficult to get. For example, even the best informants were unable to give consistent and clear answers to queries about house types, dress, property, net manufacture, and techniques in basket weaving. With respect to the first three, difficulties appeared to be due to a lack of fixed styles within a band. With respect to the last two, lack of personal experience seems to be the explanation.

127 While arranging the list for publication, I
114 consulted the available literature dealing with
Northern Paiute culture. Whenever published information disagrees with that in the list, an asterisk is placed in the column to indicate a note concerning the element. Some confirmatory information from earlier sources is contained in the notes (also indicated by asterisk in list). The references to published sources are intended to serve as a guide to other, often fuller, de-

BANDS AND INFORMANTS

101 1, Ts,[1] Tasiget-tuviwarai, "between dwellers,"
131 occupied Winnemucca and Spanish Spring valleys
NE of Reno, Nevada, and small section of Truckee
River E of Reno.

115 Informant.—Nick Downington, or Tusi Nick
("Little Nick") (indicated as ND), age ca. 86,
born at Doyle, California. His father was from
Winnemucca Valley and his mother from Honey Lake,
California, Wada territory. ND spent a consid-
erable part of his life at Honey Lake, but in
1936 lived with his son-in-law, Harry Sampson, at
the Indian Colony near Reno. In spite of his
age, ND was extremely active physically and men-
tally, had good eyesight, but defective hearing.
Although he understood English fairly well and
could speak it sufficiently to explain almost
everything, his faulty hearing made work without
an interpreter difficult. ND was one of the best-
informed Indians I met all summer and seemed to
know about all phases of Paiute culture. His
knowledge of birds and mammals, manifested by
identifying and naming them from pictures, was
astonishing. Also extensive was his knowledge of
band areas and former band captains, for he gave
information about all bands from Owens Lake to
Oregon. A tireless worker, he seemed to tell all
he knew, which was probably due in part to his
previous experience as informant for Dr. Willard

[1]The numbers indicate the order in which lists were recorded (see map). The band abbreviations, like Ts, correspond with the headings of columns in the element list.

[p.362(A)]

127
114

scriptions of data here skeletonized, as a check on information which could not be checked sufficiently in the field, and as a guide to illustrations. Of special value is the comparison of this material with that contained in Kelly's excellent monograph. Most of my data corroborate Kelly's, and disagreements occur usually in connection with traits for which she received con-

128

flicting accounts. Where published information refers to a single band, the abbreviation for that band name is given in the note. Thus: 272la. Ki: +, Kelly, 152, means that Kelly has reported the presence among the Kidü-dökadö of trait number 272la.

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101

Since the Northern Paiute area extends far beyond that originally assigned to the Paviotso by Powell (who described only the Northern Paiute of west-central Nevada, especially the Agai, Kuyui, and Toe), since all the Indians of this area from Blue Mountain, Oregon, to Owens Lake, California, now call themselves Paiute, and since the Indian Service officials and other white people in the area know these Indians as Paiute, I have confined myself to the term Northern Paiute rather than Paviotso. When, however, references cited indicated the trait as common to the Paviotso, I have noted that fact in the Ethnographic Notes section.

BANDS AND INFORMANTS

115

Park. I spent seven days in the Reno Indian Colony. Each morning I worked with ND as long as my throat would stand the required shouting, and each evening Harry Sampson, aged 43, acted as interpreter for three or four hours. Sampson was a good interpreter and interested in "old Indian ways" in spite of being the player-conductor of a jazz band. He attended Carson Indian School from 1898 to 1913. No one else at the Reno Colony seemed willing or able to give much information, although I attempted to talk with several, including Harry Stevens, Ben Rae, Tom Davis, and Nellie Hinckley.

101
131

2, Ki, Kuyui-dökadö, "Chamistes cujus eaters," lived on the shores of lower Truckee River and Pyramid and Winnemucca lakes. Much of their original territory is now included in Pyramid Lake Reservation, administrative center for which is Nixon, Nevada.

115

Informants.—Dave Gibson (né Mahwee), or Dabidna (DG), age ca. 75, born on Virginia Mountain during a pïñon-nut season. His mother was a Tasiget from Winnemucca Valley and his father was a Kuyui. Lived most of his life at Nixon, in school there from 1879 to 1887; spent two years, 1887-1889, at the government school at Grand Junction, Colorado. Being a reliable and willing worker he has had many positions with Reservation administrators and in 1936 had a contract to transport the mail to and from the railroad. When visited he lived with his son at Nixon. DG's sight and hearing were fairly good, but he was rather

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13

Notes

121 648 1. This paper is based on ethnohistorical research done for the Lands Division, United States Department of Justice, in connection with three aboriginal occupancy cases before the Indian Claims Commission: Docket No. 87, The Piute Nation vs. the United States; Docket No. 17, Indians of the Former Malheur Reservation vs. the United States; Docket No. 100, The Klamath and Moadoc Tribes and the Yahooskin Band of Snake Indians vs. the United States. I wish to thank Julian H. Steward, who appeared before the Commission as the main witness for the Government in hearings on Dockets 87 and 17, and Leland L. Yost, attorney, Lands Division, for basic questions both raised concerning the nature and history of the Northern Paiute "bands" of central Oregon, and for the unlimited help Mr. Yost rendered in locating archival material. To David Cobb of the firm of Cobb and Weisbrodt, attorneys for the plaintiffs in Docket No. 87, I am indebted for an indefinite loan of a set of plaintiff's exhibits, consisting chiefly of copies of letters and reports in the National Archives.

113 The following abbreviations are used:

BAE-B	Bureau of American Ethnology — Bulletin
BIA	Bureau of Indian Affairs
CDS	Congressional Documents Series
DC	Department of the Columbia
DP	Department of the Pacific
FP	Field Papers
NA	National Archives
OS	Oregon Superintendency
OSFP	Oregon Superintendency Field Papers
RCIA	Report of the Commissioner of Indian Affairs
RSW	Report of the Secretary of War
Stats. L.	United States Statutes at Large
WDC	War Department Commands
WR	War of the Rebellion, Ser. I, Vol. 50.

128 All remarks within parentheses in quoted material are part of the quotation; all bracketed material is ours unless otherwise indicated.

101 648 2. Snakes (and variants thereof — Digger Snakes, Paiute Snakes, Snake Root Diggers, Upper and Lower Snakes, and so forth) was the early 19th-century name used by explorers, Indian Bureau and Army personnel, and early settlers for the Northern Paiute-speaking peoples in central and eastern Oregon. The Indians themselves never recognized or acknowledged Snake as a name, but did refer to themselves in English as Paiutes. Gradually the latter name came to be used by the Whites; at first more commonly for those Indians of south-central

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13 ●
Klamath NR10

Oregon who roamed east of the Warner Range, then for all the Indians in central Oregon previously referred to as Snakes. See Protection Afforded, pp. 12-14, for the earliest (1854) and the restricted use of Piute; RCIA 1870 (CDS #1449) pp. 598-599 for a more extended application of the name. N 101 648

At the present time "Northern Paiute" is the name used to distinguish the Indians of central and eastern Oregon, southwestern Idaho, northeastern California and western Nevada, from the northern Arizona-southeastern Nevada "Southern Paiute" who speak a related, but different Uto-Aztekan language, unintelligible with Northern Paiute. Reasons for the general adoption of the name Northern Paiute are given in Berreman, Tribal Distribution, pp. 47-53, Ray and Others, Tribal Distribution, pp. 402-407, especially pp. 405-407; Omer C. Stewart, Northern Paiute Bands, pp. 128-129. See also Julian H. Steward, Owens Valley Paiute, p. 235, and Basin-Plateau, Fig. 1 and p. ix. N 101 197 [131]

3. Acceptance of the Yahuskin and Walpapi by ethnographers as aboriginal bands began in 1879 and has continued to the present time. See Gatschet, Classification, p. 410, Indian Languages, p. 753, Klamath Indians, pt. 1, p. xxxv; BAE-B 30, pt. 2, pp. 557, 983, 901; Berreman, Tribal Distribution, pp. 47-53; Ray and Others, Tribal Distribution, p. 406; Omer C. Stewart, Northern Paiute Bands, Map 1 and pp. 131-132; Whiting, Paiute Sorcery, p. 21; Driver and Others, Map. Omer C. Stewart, in particular, accepts the Walpapi and Yahuskin as aboriginal, landowning, politically organized bands, and maps them as such. His Yahuskin area contains "about 5,000 sq. mi." (ibid., map and pp. 131-132) and his "Hunipuitoka or Walpapi" area about 7,000 sq. mi. (idem). N 114 101

4. Gatschet's 1879 spelling of Yahuskin and Walpapi (Classification, p. 410) has been generally adopted in the ethnographic literature. In BIA reports and correspondence the treaty-spellings (see below), or variants thereof, are customarily used. N 101 128 ●

5. Treaty Between the United States of America and the Klamath and Moadoc Tribes and Yahooskin Band of Snake Indians; Concluded, October 14, 1864; Ratification advised, with Amendments, July 2, 1866; Amendments assented to, December 10, 1869; Proclaimed February 17, 1870 (Stats. L., vol. 16, p. 383). N K 648 113

Treaty Between the United States of America and the Wollpah-pe Tribe of Snake Indians; Concluded August 12, 1865; Ratification advised July 5, 1866; Proclaimed July 10, 1866 (Stats. L., vol. 14, p. 683).

6. Published lists of Klamath "divisions" or groups as given by Leslie Spier (Klamath Ethnography, pp. 23-26) and Edward S. Curtis (North American Indian, vol. 13, pp. 237-239) do not include any upper Sprague River Valley Klamath group. Spier's omission is probably due K 101 114 131

11: Park E-5 (1933-1935) 1938
NR13 Northern Paiute NR13

provide all the data on this phase of the culture. Full accounts of shamanistic beliefs and practices were recorded from six well-informed laymen, about half of whom spoke English, the others requiring interpreters. Finally, many of the statements made by both shamans and non-shamans were checked with some fourteen or fifteen additional informants from whom only fragmentary material on shamanism could be obtained.

Before the intrusion of the whites, the Paviotso of western Nevada lived in five named, loosely organized, localized bands. The geographical centers for these semi-nomadic groups were the five lakes of the region: Pyramid, Walker, Humboldt, and Carson Lakes in western Nevada, and Honey Lake a few miles west of the Nevada-California state line. Data on all aspects of the culture were recorded from informants belonging to each of these localized groups. A careful scrutiny of this material, both that on shamanism and on the other phases of the culture, shows no significant cultural differences among the bands. Differences that appear in the accounts—and this is particularly true of the data on shamanism—seem to be the result of individual interpretation rather than cultural distinctions among local groups. In short, the loose localized bands of the Paviotso prove on investigation not to be separate cultural units. Therefore the Paviotso embracing these five so-called bands will be treated here as an ethnic unit.

The most important aspect of the religious life of the Paviotso is shamanism. There are other religious beliefs and observances also, as for example praying to the sun for success in the hunt, for relief from pain, for protection against the evil consequences of dreams, or for well-being, belief in the efficacy of charms, and the slightly religious tinge of the round dances. But all of these play a minor rôle in the religion of the Paviotso compared to shamanistic beliefs and practices.

The world in which the Paviotso live is full of animate beings unseen in a workaday experience. The spirits of animals, birds, and insects, spirits that live in certain caves in the mountains, water-babies that live in water-holes and in the lakes, the spirits of the wind, clouds and thunder, all can talk to man and assist him in his struggle to gain a living, to preserve health, and to cure sickness.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

APPENDIX II. PEYOTE ELEMENT DISTRIBUTION LIST

The distribution list in this section was first devised upon the basis of experience with Ute peyotism and a study of published literature on the peyote cult generally.[*] The published accounts of the cult, however, did not contain the detailed information necessary to answer all the points raised, and so a blank copy of the list and a request to fill it out were sent to several ethnographers known to have attended peyote meetings. The response was most gratifying, time and knowledge being given freely. The locations of the tribes represented in the element list are indicated on map 2.

SYMBOLS USED IN THE ELEMENT LIST

+	Element present	( )	Exactness of data doubtful
—	Element absent	B	Recent development
Blank	Information lacking	*	Indicates that a note to the element is appended at the end of the list

SOURCES AND COLUMN ABBREVIATIONS

The sources for the data in both the list and the notes to the list, and the abbreviations at the heads of columns, are as follows:

13 T: Composite picture of cult of thirteen tribes visited by La Barre and Schultes, mostly in Oklahoma (Kickapoo, Kiowa, Quapaw, Shawnee, Wichita, Caddo, Comanche, Delaware, Osage, Oto, Pawnee, Ponca, Southern Cheyenne). Richard Evans Schultes, Peyote and Plants used in the Peyote Ceremony, HU-BML 4:127–152, 1937, with additions made on list by La Barre, 1938.

K-A: Kiowa-Apache. List filled in and notes supplied by J. Gilbert McAllister from information obtained during ethnographic field work performed 1933–1934 (eleven months) under the sponsorship of the University of Chicago.

Kio: Kiowa. List filled in and notes supplied by Weston La Barre. When returning the list La Barre wrote, "I believe that in peyotism tribal affiliation in this inter-tribal religion is far less important than leadership, i.e., what the particular leader's 'way' is, and from what leader he got his meeting." La Barre did field work in Oklahoma under the auspices of the Laboratory of Anthropology (1935), Yale University, and the American Museum of Natural History.

Com: Comanche in Oklahoma. List filled in and notes supplied by E. Adamson Hoebel.

Kic: Kickapoo in the vicinity of McLoud, Oklahoma. List filled in and notes supplied by John A. Noon, who attended a meeting during the summer of 1932. The Kickapoo leaders recognized that they "followed the Kiowa-Comanche 'way'."

Ab S: Absentee Shawnee of central Oklahoma. List filled in and notes supplied by Erminie W. Voegelin. Meeting attended in 1933. Voegelin reports three forms of the cult among the Absentee: (1) The Kiowa-Comanche form (the form which my list records); said to have been introduced about 1900 from the Kickapoo, who learned it from the Comanche; is the most popular form. (2) Caddo-Delaware variant of the "Wilson way," conducted by Ernest Spybuck. (3) Yuchi "way," conducted by Panther; considered by Voegelin's informants to be distinct from the Kiowa-Comanche version, yet probably only slightly variant. Membership in these forms of the cult does not interfere with participation in older Shawnee religious beliefs and ceremonies. The "Cherokee" or "Loyal" Shawnee in northeastern Oklahoma, however, take peyote "according to the Bible way . . . like those Ioways," which is La Barre's Oto "Christianized" version, and this does teach complete withdrawal from older native ceremonies.

De 1: Kiowa-Comanche type cult among the Delaware. List filled in by James C. Webber (a Delaware informant recommended by Dr. Frank Speck) and supplemented by Petrullo's published account, also principally from Webber.

De 2: "Wilson way" among the Delaware (La Barre's Caddo-Delaware). Abstracted from Petrullo's book, with additional notes supplied by James C. Webber. The list does not adequately bring out the degree of divergence which the cult has attained, which could only be done by devising a list based on the "Wilson way." The altar is greatly changed from the Kiowa-Comanche prototype and at times becomes extremely elaborate (see Petrullo, pls. 3–6).

Win: Winnebago of Nebraska. This is apparently a variant of the "Wilson way," although Alexis A. Praus, who filled in the list and supplied the notes, did not designate it as such. Praus attended

[*] Data for the Ute and Washo–Northern Paiute lists obtained in the field, and additional data on the cults of the Tarahumara, Tepehuan, Lipan Apache, Mescalero Apache, Kiowa, Oto, Delaware, Omaha, Iowa, Arapaho, Winnebago, and Taos from published literature, are part of my Ute Peyotism which has been accepted for publication by Anthropos.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13 ●
Washo NT20

a meeting in 1939, "sponsored by two Winnebago women . . . 'to thank Jesus' for their recovery from a recent sickness." A visiting Ogalala Sioux was chief drummer.

No C: Northern Cheyenne of Montana. List filled in and notes supplied by E. Adamson Hoebel.

Cr 1, Cr 2: Montana Crow. Lists filled in and notes furnished by Fred Voget, of Yale University, in the course of ethnographic field work in 1939. Data on Cr 1 were supplied by a lay member; on Cr 2 by the Crow secretary of the Montana Branch of the Native American Church.

WRS: Wind River Shoshone. List filled in and notes supplied by D. Shimkin from observation and inquiry in the course of ethnographic field work, sponsored by the University of California, in Wyoming in 1939.

Ute: Ute of Utah and Colorado. Observation and inquiry by the author in 1937–1938 when doing field work sponsored by the University of California.

Gos: Goshute of Ibapah, Utah. List filled in and notes supplied by Carling Malouf, who attended a "tipi way" (Kiowa-Comanche) meeting in 1939 and talked with Arthur Johnson, an official in the cult. Goshute Indians make trips to Oklahoma. Before the "tipi way" was introduced, the Goshute practiced the old "Ute way" or "Sioux way," but members in either cult will visit meetings of the other. R. V. Chamberlain in conversation states that the Goshute used peyote at the time he made his ethnobotanical study among them in 1910, but the Indians say the ritual came to them from the Ute about 1920. Malouf's information was supplemented by an official "Program of the Native American Church" procured by A. L. Robertson while he was subagent at Ibapah and sent to me (see note 267a).

W-P: Washo-Northern Paiute. Observation and inquiry by the author in 1938. Field work sponsored by the University of California.

Taos: Taos of New Mexico. List abstracted from published accounts: Edward S. Curtis, The North American Indian, 16:53–59, 1926; and Elsie Clews Parsons, Taos Pueblo, GSA 2:64–66, 1936.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

APPENDIX IV. PEYOTISTS AND THEIR RELATIVES

The following is a list of all active peyotists in the Washo-Paiute cult in November, 1938, with the status of as many kin as possible entered. No claim to completeness is made, since half-brothers and sisters and cousins are seldom mentioned by Indians. Peyotists always mentioned also their kin who were members, but frequently ignored their nonpeyotist relatives. Complete genealogies of all Washo and Northern Paiute Indians in this area, going back three generations, would be required for completeness, and such a task would require several months.

In the list, kinship abbreviations are: h, husband; w, wife; si, sister; b, brother; s, son; d, daughter; f, father; m, mother; c, cousin; g (combined with above), grandparents or grandchildren; st (combined with the above), step-parents or stepchildren; l (combined with above), in-law; ne, niece; nph, nephew; a, aunt; u, uncle; figures indicate number in category. Other abbreviations are: F, female; M, male; S, Shoshone; P, Paiute; W, Washo; M, Miwok; 1 (under column "Blood"), full-blood.